and the work upon it is so nearly completed that it is

already a great attraction.

The bell-tower at the augumit offers the best position hen which to obtain a bird's eye view of the whole Park, and of the work going on within it at present. his stemporary structure, used to transmit orders to the efficers of the work, by signal, and is open to vispers during the day.

The drives and walks are so arranged as to give the greatest possible security and pleasure to those who go to the Park for an airing.

Riding, driving and walking are separately provided br. This is almost a necessity. A carriage coming directly upon the path of a pedestrian or a man on horse book, is an annoyance, if not positively dangerous. A bereeman riding close upon a man on foot, on the same path, will unpleasantly disturb him, even without coming is direct contact. The mere consciousness that one's path may be crossed by a horse or carriage, causes a feeling of auxiety. The nunken and tunneled dreet theroughfares across the Park were planned to remove what would have otherwise been a ceaseless amoyacce. Extending the application of the same expedient, several miles of broad graveled walks have been laid out, carried by arched passages under the drives when necessary, by means of which all parts of the lever Park may be traversed on foot, without encontering a sirg'e carriage or horseman. So, too, the rides are everywhere made independent of the drives, but horsemen can enter the carriage-roads if they chocee. Footpaths also generally accompany the drives, on one or both sides, within conversing dis

A Winter drive is projected along the west side of the Park from Seventy-second to One-hundred-andsecond streets. This has not yet been commenced. It will be planted mostly with evergreens, open glades of grass breaking the uniformity of the plantations; the effect simed at being not so much that of a drive through a thick forest crowded with tall spindling trees, as through a richly-wooded country, in which single trees and copies have had plenty of space for developing their distinctive characteristics to advantage. This will also be the case with the planting generally, room enough being allowed for the full development of the trees. The general ruggedness of the site, however, will lead to a more liberal use of evergreens, abrubbery, and especially of elimbling and trailing plants then is customary in European parks.

The details of the plan of the Upper Park are net jet perfected; the recent extension, the necessity of which must be apparent to everybody who has seen the ground, and the possibility of an Observatory there, having interrupted them. The gerge in McGowan's Pass will be dammed so as to form a little loch, which will be crossed near its western end by a bridge of three arches. Southeastward, a plateau of turf of 18 acres is nearly out assunder by a hold promontory of the naked gneiss. The declivities of the Pass have to be intensified, but much of the alteration of surface is already done. An Arboretum on the north-eastern portion of the

Park will contain every North-American tree which can be grown upon the site, arranged in as natural a manner as possible. This, as well as most of the buildings, will not be commenced this year.

On the 1st of January, the total expenditures since the organization of the Commission were \$585,000. The old State Arsenal is used as a tool-house and as the headquarters of the paymasters, and the checks to which Mr. Olmsted, the architect, has been compelled to resert in settlement are surprising. The whole work depends directly upon him. He employs nearly sixty foremen, each of whom has a gang of thirty or forty men. He discovered that often when some Patrick Sullivan was employed on the Park, and his name had been entered on the pay-roll, it would often happen that Patrick Sullivan would be entired away, and Dennis Doherty or somebody else would be discovered sewering to his name. Efficient precautions have been taken to prevent this and many similar frauds for the future. The system of accounts seems to leave nothing to be desired. In the organization of the work and its supervision much might be learned by the Police and Educational Departments of the city. Brequires untiring labor, but it is simple and effective.

MARRIAGE-DIVORCE.

To the Editor of The N. Y. Tribune. Siz: It is an unfortunate feature of your controversial tactics that you should, whenever any of your prejudices are assailed, pick up any conventionally opprobrious name which readily offers itself to fling your adversary, and to escape the canui of considering his reasons. Thus it suits your present convenience to lump my plea for increased facilities of Divorce (a plea urged solely in the interests, as I regard them, of Marriage) with the efforts of the Free-Lovers on behalf of their doctrine. The artifice may succeed with numbskulls, but no one else can be duped by it. You know perfectly that I have no fiber of sympathy with that set of people, nor any respect for their doctrine; but it was so easy to invoke the prejudice connected with that name, and thus befog an otherwise plain subject! Neither is there any shadow of a controversy be tween your friend Mr. Redpath and myself, but rather between you and him. He is defaming your beasted obligatory marriages, by proving them to generate deeper vice and crime than are ever heard of in socioties where such marriages are unknown. He states, of course, many facts very shocking to our sense of propriety. But I feel a very slender interest in his researches. I am contending not for the lesser but the greater sanctity of Marriage, that which it derives from no law or convention of men, but solely from the ineffaceable divinity of man's origin and destiny, from the inborn and ineradicable dignity of human nature. Why should it surprise me, therefore, to discover that, in a cemi-barbarous community like that of Cape Haytien, where Marriage had never had even that purely outward and legal recognition it has had here, it should also lack that intensely and exclusively spiritual ratification which I desiderate for it? You are by no means a stupid man: and yet at times ho very stupidly you talk! Thus you seem to fancy that I wish to bring men back to a state of nature, or allow the intercourse of the sexes to obey the mere promptings of appetite. On the contrary, I want to lift them utterly above nature, and subthem utterly above nature, and subject both appetite and passion to the control of our spiritual and immortal parts. I agree accordingly, with Mr. Redpath, that our corrupt civilization, with all its concomitant horrors, is yet vastly preferable to the squalid routine of barbarism, locate it where you will; because it is a step nearer to the final purification, because it furnishes that needful MANI-FESTATION of evil which is demanded by its eventual elimination. In this way, I reconcile my rebellious nose to the stinking broth which Tax TRIBUNE and The Times and The Herald ladle out to me every morning at breakfast, collected from all the reeking gutters of Christendom. I still the persistent clamors of wife and child, by insisting that we are naturally such filthy dogs, and so inevitably prone to disgusting practices, that we cannot begin to be cured patil our worthless noses are effectually rubbed in the womit we make. I teach them that your newspapers are only a highly usedful exhibit of the corruption which is latent in unregenerate nature; which h comes patent in our conventional societies, and will be atterly put away in a true or scientific society. Under its purely natural aspect, human society is full of the deadliest tyranny and oppression. Everywhere, it secrifices the humble to the prond, the weak to the strong, the timid to the bold, the simple to the cunning, woman to man, parent to child, heart to head. Our conventional societies, fashioned by that descrading movement of God in history called the Church, brings all this pent-ap iniquity to light, or makes it manifest by the light of a prehibitory law; in order that we may heartily lost he it, and implore with contrite minds the guidance of those Divine laws, which vitalize that ascending movement of God in history called the State, and which shall eventually build as up in immortal leveliness. But what say you, the supporter of things as they

are in New-York, to Mr. Redpath! True, there is no legal marriage, comparatively, in Cape Haytien; but then there is no hatred between man and wife, no poinonings, no stabbings, the absence of which things doubtless makes the Cape Haytien newspapers very dail reading, but still has its advantages. Then there is no prostitution there, and consequently none of those fearful diseases which grow out of it, and which are eating out the very vitals of our civilized mashood. And then, moreover, I will warrant you there is comparatively little of that horrible self-pollution in Cape Haytien, which is the profoundest carse of our artificial manners, and which is fast turning our young people into paling hypochondriacs or raving madmen. These vices grow out of the enforced suppression of honest natural want under the exigencies of a corrupt social order; they are nature's grouns and moans of anguish to be delivered from the domination of human imbecility, and made free with the long-promised freedom of the sons of God. But, for a man of sense like you to take your stand upon a festering dung-heap like New-York, and raise a feeble chuckle of triumph over the comparatively pure manners of Cape Hayties, simply because those manners are uncivilized—this, I confess, strikes me as very funny. But a truce to the solemn Mr. Redpath.

I claim an enlarged freedom of Diverce exclusively in the interests of Marriage. You reply that, if I had my will in this respect, nearly everybody would seek a de-liverance from their present ties. What does this prove? Does it not show that your boasted marriage bonds are a nest of all hypocrisy, a covert for all de-ception, a shelter for the grossest fraud and falsehood And is this the permanent, unchangeable aspect of Marriage? I deny it. I believe in Marriage. I believe that men and women are capable of a pure and perfect reciprocal devotion on earth as well as in Heaven; but then I believe that they have this capacity only by virtue of what is Divine in them, namely, their self hood or sentiment of freedom; and not by virtue of what is nudivine in them, namely, their mere carnal prodence, or sense of obligation to an infirm conventional social organization. Give, then, I say, free play to these higher instincts in man, which quicken his self respect, and insure his being freely good. Our curse at present is that we are utterly void of self-respect, and hence do not look upon ourselves as the true, and only true, tabernacles of God. How shall a man learn to respect himself, who perceives society, as currently organized, to be at war with him, who perceives his own Divine birthright of freedom habitually betrayed to the clownsh necessities of our existing priesthoods and governments? How shall I respect myself when I find the law of my action dating, not from my own spontaneous taste or attraction, but exclusively from the necessities of certain established institutions, which, I am firmly persuaded, no longer do me or any other human being a jot of good, but on the contrary a great deal of harm I may be, in reference to those institutions, a good citizen as compared with some other men: that is to say, I may be a good subject of a certain conventional organization rather than a bad subject; just as one herea is conventionally good in comparison with another, by virtue of his superior docility to his master's will. But the best horse for our uses is not the best for his own nature, is never the best horse absolutely. So the best citizen is, after all, a very meager man. I have been familiar all my life with irreproachable citizens, with men of a faultless morality, who were without a spark of what I call manhood. What I call manhood is the power of doing the proper thing in all times and places, spontaneously, or without the base incentives of hope and fear. I hold that every man has this power, simply by virtue of his creation, and that our entire history is but a resistless providential effort, toward its ultimate complete enfranchisement from the bondage of nature and custom. Let us then mount at once to the ideal of human life and action. Let us release man from that atheistic bondage he has been under to bit and bridle, which perpetually degrades him in his own eyes, and he will instantly bring forth the divinest fruit, especially in the conjugal sphere. He has been a prey to temptation here above all, because here above all the only force which God has implanted in the human bosom, adequate to resist temp-tation, namely affection, has been habitually betrayed and superseded in the interests of mere carnal prudence or outward expediency. Make the marriage relation, then, one of pure affection, as far as may be, and you instantly remove all those temptations which now exist to adultery, and so free society from an everlasting liability to such outrages as lately disgraced our national metropolis.

You dissent from this view of Marriage. You hold it to have no properer sanction than force. You admit that affection is good to inaugurate the relation, but that afterward it properly obeys the regimen of force. Of course, your view proceeds upon the asappropries that man is the helpless subject of society that the private life is essentially servile to she public life. I detest the doctrine. I conceive public order to be estimable only so far as it promotes, consciously or unconsciously, private decency, or leads every individual to self-respect. I honor the individual worth of Mr. or Mrs. Sickles infinitely above that of these United States. I doubt not that the heart of God beats with a tenderer yearning to that crushed and outraged woman than it does toward all the pompous priests and pretentions politicians whose brilliant sayings and doings THE TRIBUSE has chronicled for the east year. Are you not ashamed, Horace Greeley, to have paraded in your celumes the unwomanly confecsion of guilt wrung from that poor creature's abject terror! I never felt my humanity so insulted as by that beastly publication. If there were one particle of sympathy with Christ in our churches, we should make amends to his violated spirit, by covering that cowering and desecrated form henceforth with endless

But I am digressing. I grant you that wherever my private aims and interests are hostile to good fellowship, or involve another's damage, I am bound to submit. But when my interests are in harmony with those of other men, what then? Then society, or the public life, is bound to serve ms, is bound to promote the private life. For example, my natural appetites and passions are intrinsically in full harmony with those of all other men, because they are God's exclusive handlwork. Society is bound accordingly to provide me a fit satisfaction of these things. My natural powers of mind also, and my faculties of action of every sort, being a divine endowment, cannot involve any intrinsic discord with those of other men. Society, then, is bound to supply me with the means to a perfect development of these powers. In short, is bound to provide me a theater in which education out of natural penury into complete fellowship of all Divine perfection, may infallibly take place. If it refuse to do this, if it deny, above all, its theoretic obligation to do this, then of course it must expect me, as a mere undeveloped man, to give it all the torment I prudently can. The infinite Divine force in me, being denied its normal exhibition, becomes now a scourge of this unjust steward, who uses his great office only to aggrandize himself. Taz Tazzusz does nothing but illustrate this fact every morning. All the garbage our newspapers assiduously collect for us, these debauches, these riots, these pagilistic encoun ters, these gongings, these bitings off of moses, these adulteries, these incests, these murders, what are they all but so much reiterated evidence of the truth I allege, namely, that until society seriously sets her self to inquire how she may worthily serve the private life of her so-called subjects, that neglected private life will avenge itself by turning society into a complete hell upon earth. Yours truly, Newport, April 20.

Reply to the above. Mr. MRKKY JAMES:

SiR: In your letter herewith published, you in troduce my preper name, and address me person ally. I do not complain of this course: I only con form to it. And, leaving your rhetoric to make such impression as it may, and domarring to your marriage is but another form of prestitution, it does

transcendental speculations on society and theology as wide of the matter at issue-for I must study brevity-I shall deal directly and only with the vital matters of difference between Br.

I. You say, "I believe in Marriage." I say, You do not. Your presense of doing so is a descitful evasion, if not a conscious fraud. Of course, there is something you call Marriage in which you believe; but I challenge your assumed right to use words of established and anequivocal messing in a sense quite opposed to that meaning. Let us see, then, what Marriage is. Here is Webster's ded-

nition: "Markings: The act of uniting a man and woman for Mfs: rediced; the legal union of a man and woman for Mfs: a contract beth civil and religious, by which the parties are bre tegether in united affection and fidelity, till death shall

So also Worcester:

"Marking it: The set of marrying or uniting a man and were This, and this only, is Marriage, according to the understanding and consent of all Christendom; and this you do not uphold nor believe in. Not, of course, that you would object to the perpetuation of one of your marriages; but you ulterly deny any moral and execrate any legal impediment to the dissolution of a marriage whenever the married pair, or one of them, shall see fit to desire such dissolution. You urge expensely (DAHLY TRIBUNE, April 16), that " the legal grounds of Divorce be so enlarged as to annul a certain marriage cus-"tom which permits a man and woman permanently to alienate to each other, by a mere act of will, the control of their proper person;" that you would obviate such tragedies as the Sickles-Key affair "by permitting to no man or woman any permanent tenure of another's person which is not vitalized by that other's unceasing consent." You "very much admire the character "of" your "friend and neighbor, Bob Powell, who, being most happily married to Cynthia Reynolds, is disposed to execrate the Rev. Dr. Hawks for baying united them in the bonds of legal matrimony, and bids Cynthia 'tear up every unholy covenant that alienates you from your-" self, or makes you mine at any moment but by " vour own unforced, immediate gift," &c., &c. I need not multiply citations; but you know that you have written of Love, Marriage, Divorce, in this spirit and to this end for years. You know further, that I can discern no practical, no substantial difference between your doctrine and the undirguised libertine's declaration,

"I'll love you so long as I'm able, And swear for no longer than this." And that I do most solemnly believe that the upshot of all your fine phrases, if once generally accepted, would be prevalent licentiousness and depravity, culminating at no distant day in social dissolution and the calamities of Sodom.

Of course, I understand that this is all very 'stupid" in your estimation; but you know better than to stigmatize it as "artifice." I am just as stupid and just as insincere in the premises as the entire Christian world, with the exception (if it be an exception) of yourself and a few hundreds like you. We believe that you have no moral right to speak slightingly of the avowed Free-Lovers, nor assert any essential difference between your doctrine and theirs. They can cant as pretentiously as you upon occasion; they are as sincere and honest as you ever were; they can talk as glibly if not as sonorously of Divine sanctions and "the "enforced suppression of honest natural want;" of "contending not for the lesser but for the greater 'sanctity of Marriage," and any desirable amount of such rhetoric. I suppose there must be persons who think this very fine and very conclusive, though to my mind there was never a brass watch palmed off for gold by a Chatham-street stuffer more utterly and palpably bogus. I do not propose to waste words upon it. The natural instinct of every pure mind furnishes its proper antidote.

II. But I protest against your attempt to ignore the Haytien practitioners of your "greater sanc-'tity of marriage." You have no right to assume any superiority over them. There is no particle of ground for assuming that they form the unions which you term Marriage in disobedience to or disregard of your Divine law. A youth and maiden Havti become acquainted; they are pleased with each other: their regard ripens into positive and peculiar affection; they desire to become united; the consent of parents and friends is freely given; and they surrender themselves to each other, and thenceforth form one household. There is no shame, no self-reproach, no consciousness of wrong, on their part or that of either of them, none in the society around them. Probably some of these live together continently and lovingly to the end of their days, though the far greater number do not. I challenge, then, your assertion that what you call Marriage lacks in Hayti either "that purely outward and legal recognition," or "that intensely and exclusively spiritual ratification" which you demand for it. The "recognition" is found in the fact that this man and this woman live together, treating each other for the time and desiring to be treated by their neighbors as "one flesh:" and as to the "spiritual ratification." what do you or can you know about it? If you venture to say, "I cite, in proof that they were never truly married, the fact that they 'ultimately separate," you give up the whole matter in controversy. And if you do not find your proof of this lack of "spiritual ratification" in their subsequent separation, you cannot find it

III. Your assumption that, under the Haytien regime, there are no poisonings, no stabbings, no prostitution, &c., are utterly unfounded-usy, expressly contradicted by Mr. Redpath's express testimony. He states that, beneath the usual and respected condition of general concubinage, there is a still lower deep of what is recognized, even there, as mere animal indulgence—as sexual vice. The least experience or reflection must convince any observer that this could not be otherwise. Gibbon, with obvious justice, says that the woman who, under the Divorce laws of Pagan Rome, had had eight husbands in five years, could not be expected to have retained the instinct or the sentiment of chastity. None can be ignorant that the descending progress of every lost woman begins in what she is duped into regarding as a marriage of the heart, though it progresses through the most promis mous and mercenary pollution, to its natural close. in loathsome disease and a death of despairing horror. I am sure you do not intend that your inculcations should tend to any such result; but I am equally sure that they do.

IV. That there is very much sexual vice in New-York is sadly true; but I deny that it is so open or universal here as in Hayti. But, at all events, our vice knows itself and is known as vice; knows that it is reprobated by the wise and lamented by the good; knows that it is perpetually summoned by Church and State to repent and amend. It never plumes itself on its conformity to " Divine laws" or · Divine sanctions;" if it ever mys that our legal

net believe it. Vice here at least pays to Virtue the homage of outward deference and in ward respect. Little as this is, it is a ground of hope for its final eradication.

V. You have no right to put in my mouth the

assertion that if divorce were as free as you wish it, "nearly everybody would seek a deliverance "from their present ties." I never said nor believed anything like this. I hold, on the contrary, that seven-eighths of the married do not desire to be unmarried: if they did, they could easily procure the requisite legislation. The fact that our laws respecting Marriage stand so much opposition urshaken, proves that the married are generally content with them. What I do hold is, that, were marriages to be made with the understanding that they might at any time be repudiated as mistaken or unreal, then there inevitably would be frequent and almost universal unmarryings and remarryings. The Law, whether of Church or State, constrains none to marry, urges none to marry, decires that none should marry except under the impulse of a fervent affection, founded on reciprocal knowledge and esteem. It says, "Choose freely, deliberately, worthily; for, your choice once made and consummated, you are forbidden to repudiate it." If, then, there are those who have prefaned the forms while devoid of the heart-sanctions of Marringe, the fault is wholly theirs, as the evil consequences should be. They covenanted to love, honor and cherish till death, when they had no moral right to do so. What assurance can be given that they would act more worthily if allowed to revoke and try again ? Nay: have we not the clearest assurance that liberty of divorce would induce a hundred hasty, thoughtless, unworthy unions, under the promptings of mere sensual appetite, where we have now one! I do firmly believe that there would be; and that no device of Satan could be more effectual in increasing the aggregate of domestic discord and wretchedness than that Freedom of Divorce of which you are a champion.

That people now marry rashly, unworthily, I have freely conceded; but I insist that the Indissolubility of Marriage affords the strongest possible barrier against such mismarriages. Where this does not prevent them, nothing would. " If they bear not Moses and the Prophets, neither would they be persuaded though one rose from the dead."

He who, invoking all the sanctions of Church and State, takes God and man to witness that "I take this woman to be my wedded wife, and promise " to live continently with her, support her, cherish, "love and honor her till death shall part us," gives the strongest possible guaranties that he does truly and exclusively love her, and will do as he solemnly vows. He may be a deceiver or a trifler; but, if this engagement does not test and establish his sincerity, nothing could. But let Law and Public Sentiment sanction Divorce at the pleasure of either party, and hundreds would marry unworthily where one now does. The present gratification thus secured would be overbalanced, in the eyes of millions, by no terrors of future embarrassement or difficulty. Men who now ostentstiously eschew Marriage, would each take new wives at least quarter-yearly. The children of the discarded wives would mainly be thrown upon the charity of the public, or would grow up vagrants and outlaws. I do not believe ten years of such Divorce would be endured in any Christian community; but even five years would produce disorders and demoralization which a century would not suffice to overcome.

The Church's requirement of Indissoluble Marriage rests directly on the precepts of Christ and the immertal destiny of Man. If we are, indeed, to live forever, we must here commence our education for that stupendous inheritance. To the due training and discipline of each child, the life-long. assiduous efforts and ministrations of both a father and a mother are essential. These cannot be and never are accorded, unless that father and mother, are the united heads of one family, inhabiting a common home. What improvements on the external, mechanical ordering of this household may be possible, I do not here inquire. I shall very gladly welcome any change that increases its comfort without detracting from its sanctity, its purity. But that the parents of a child or children can regard with complacency the possibility on their part of separating and entering into new love-relations, I do not comprehend. "We hold," said a leading champion of your ideas, " that the parents are not "to be sucrificed to the children." I never knew how to bate adequately all manner of Free-Love inculcations and swashy rhetoric until then.

VI. You seem, Mr. James, to be intensely disgusted by each day's revelations of the crimes and vices which darken the land, as faithfully portrayed in the leading journals. I feel surer that the effect of these revelations is salutary and remedial since I learn that even you are shocked and revolted by it. I rejoice in being instrumental in so recalling you from the world of paradox and mosashine in which you are inclined to revel to the stern, sad realities of this globe whereon we live. I believe that even the Sickles tragedy, in all its deformity, has been largely instrumental in arousing the sluggish and alarming the guilty-that there is less impurity, less corruption, this day in our land, than there would have been had that tragedy never occurred. I have no sympathy with that sickly affectation of purity which is undisturbed by the fact that pollutions everywhere exist, but revolts at the exposure of even one of them. In this spirit, I have consented to let even your speculations have air through these columns, though they are to me and to nineteen of every twenty of your countrymen immeasurably more revolting than any of the Sickles revelations. I believe it is better that such sentiments should be ventilated and scrutinized than that they should be allowed to pour their leprous distillment into the ears of the weak, who cannot readily confute their sophistries. I believe that their discussion through THE TRIBUNE has done good; but we have had about enough of it. If, then, you are moved to reply at reasonable length to this letter, do so, and I will respond; and there, so far as these columns are concerned, we will close the controversy for-Yours, HORACE GREELEY.

A PARLIAMENTARY DAY .- The Canadian Parlia ment recently got into a wrangle, and a continuou session was held from Thursday at 11 a. m. till o'clock Saturday morning, a space of 39 hours. On Friday, at the usual hour for adjournment, it was urged that an adjournment should take place, but th Speaker said he was not in a position to enforce th rule for adjourning at 1, because the House had no met at 11, and he decided that according to British Parliamentary practice, it was still Thursday, and that the House must continue in session until an adjourn-ment should be formally carried, and this was not ac-complished until 13 hours later. Mr. Cartier cited a case in point from the United States. He said that when the Missouri Compromise was carried in the Senate, it was, in reality, carried at 6 o'clock on Sun-day morning; but it was entered as on Thursday, be-cause the sitting had commenced on that day. Thus it seems that in legislative bodies a day may not be for 24 hours only, but for all time. WILSON'S MEXICO.

THE AUTHOR OF A NEW HISTORY OF THE CON-QUEST OF MEXICO EXCULPATES HIMSELF FROM THE CHARGES OF PRAUD AND MUTI-LATING AUTHORITIES.

the Editor of The S. Y. Tribune. Six: The lengthy notice of my ' New History of the Conquest of Mexico," in your issue of the 12th itst, is most severe, but, compared with the personalities and pettifogging assaults of those journals that

fellew the lead of the Atlantic Monthly, its criticism

is actually refreshing. Whether the \$50,000 its publishers, Messra Phillips, Sampson & Co., paid on the copyrights of the late Mr. Prescott, has had snything to do with the action of that magazine, or their advertising patronage on that of certain local journals, I cannot say. But it is certain that notices of the work which,

for the first month, were exceedingly favorable, have entirely changed since the Atlantic opened upon it. This extraordinary state of things induces me to solicit a hearing in your columns.

Inveens that you "were prepared to receive it with favor, ' but for two explanatory clauses inserted in a parsgraph copied from one of the commencet works to be found in the book-stalls of New-York. Should not charity have suggested that, either in copying the MS. or in printing, the brackets that once inclosed them were accidentally omitted. An author who does not live in Boston, but in an obscure vilage, with a moun tain, almost, to be climbed to reach a railway, with proof readers as ignerant of his subject as are most of his critics, himself undrilled in it and yet compelled to selfreliant, ought certainly to be excused for a few be selffeliant, ought certainly to be science for a welldefects in ore of the most elegant volumes that ever
issued from the American press. Yet the staple of the
charges thus far is some blemish in a note or some
error in punctuation; long since detected and corrected.
Foreigners use the old system of Spanish orthography, while the modern writers of that country use the Yet it is cited as an evidence of my ignorance that, quoting from modern writers, I have adopted their style. So, too, discarding Bernal Diaz as a counterfeit old soldier, a monk in armor prating theology, I was compelled to follow Cortez in the matter of Incian names.

Am I expected to read in full all the "learned lum-

"ber" consulted? Is it not allowable to use that of which I have a general knowledge simply by its index? If the latter course is sanctioned by custom, why is it to be made a point against my integrity! Why am charged with suppressing the truth, because some pas-sage bearing on the subject may have escaped my no-tice? I was not aware that Stephens had denounced Dupaix', or rather Castañada's, cross as a fraudulent mutisation. With all my distrust of Spanish authorities, I had the most implicit confidence in them. Dupaix was placed at the head of a scientific Commission by the most enlightened king Spain ever bad, to explore the ruins found in New Spain. It was his duty to make notes of his explorations as an engineer; and this he did in the most crief and professional way possible. Castanaja took the drawings. To have mutilated them would have required the concur-rence of the whole Commission. The explanatory rence of the whole Commission. The explanatory notes of Dupaix are in one volume, the drawings in another. I studied the notes diligently, and casually verified them by casting my eyes occasionally on the plates. But I wrote from the notes. So much for my conniving at "the fraul of Dupaix."

As to my own mutilations: I saw the cross described standing out boildy, so boildy as to be the leading of the plate referred to all else was faint-

ing object in the plate referred to; all else was faint-lined. To take it naked and alone, would destroy its effect. Surrounding it was a faint cross, which formed to it a pleasant relief. This outer cross, at the formed to it a pleasant renor. In souter cross, at the extremity of its arms, was connected with the allegorical accompaniments that ran through and among the lines of hieroglyphics and the personages of the group. Influenced as much by the notes, of Dopaix as by the drawings, I believed the cross to terminate as I by the drawings, I beneved the cross to terminate as in have terminated it; and that all else, even including the stranger bird, were part and parcel of a scene enecting before it. If I have erred, it is at most an error of judgment, and hardly justifies such harsh words as "fraud" and "conniving at fraud."

All the illustrations but two were designed simply to render the notes a little more explicit, and were directed to be made of a diminuitye size. Those that

were horrowed were only traced, and marked with proper references, while the artist, Mr. Lauderbach, was directed to consult the originals; and I have no toubt he did so, as he could not have made them from

my rude outlines.

The artist and the stereotyper were young and am-The artist and the stereotyper were young and ambitious men, and seem to have combined to change the whole mechanical plan of the work, and have made it—what I never designed it should be—an illustrated book. In workmanship they have entirely eclipsed the original pictures also; yet I verily believe they have faithfully preserved their spirit and design.

But why waste words over irrelevant matters? I have shown Mr. Prescott's History to be an impossibility from the topographical surveys of our military engineers, and his famous Zezeucan Empire—another Babylon with hanging gardens—artificial dew—pal-

engineers, and his famous Zezeucan Empire—anothe Babylon, with hanging gardens—artificial dew—pal aces—aqueducts—and council of music, a fancy crea tion of De Alva. This transparent moonshine, thou oughly exposed in the first chapter of my work, you have passed over to assail my integrity in confessedly unimportant particulars. You say it is too late to question Bernal Diaz. Without producing any evi-dence of that apocryphal existence prior to 1632, you

to the him against me.

I have called attention to the important fact that I have called attention to the important fact that Mr. Prescutt's Monkish Chronicles are but hearway witnesses, while sufficient direct and circumstantial testimeny exists elsewhere to write a history of the Conquest of Mexico, without resorting to their doubtful authority. And I have shown, too, that the conrain authority. And I have shown too, that the straint under which they wrote, and their employment, moreover, as priests of Rome, left them open to suspicion, even if their evidence had been otherwise legitimate. Why not meet these points instead of wasting columns in a semi-carping critique?

Dansville, N. Y., April 16, 1859.

LONDON GOSSIP.

Correspondence of The N. Y. Tribune. LONDON, April 1, 1850.

I regret to say that my confident hopes of the suc cess of that most excellent amendment to the law of trial by Jury, which Lord Campbell introduced to Parliament, are disappointed, and the bill was last night lost, as was, during the past week, the proposed act allowing the widower to marry his dead wife's sister, which had already passed the House of Commons at each session for two or three successive years. Does any one require a better proof that the Hou Lords, the aristocracy, rule this Kingdom? Let the people as represented in the Lower House of Parliament come forward yearly with their strong common sense demands and arguments for the repeal or amend ment of ancient, unpopular, and impracticable laws, and this little House of Lords always meets them with the old fogy crosk-change and innovation are dangerous !- a system that has worked well for five huadre years and made England the most glorious of nations, had better not be tampered with! And when it is in an better not be tampered with a special with a special special repair to the enlightened and liberal spirit of the ago, and that the law was always absurd and unjust, these devoit Lords, whose time is spent for the most part in for hunting, eating good dinzers, and in bed, quote Leviticus, and warn the common people of the wrath

The proposed new law of trial by jury provided, in short, that the Court might, in civil cases, take the verdict of nine jurymen out of the twelve, if, after remaining in council for six hours, they could not arrive at a unanimous role. But they were at liberty to remain out as much longer time as they might to remain out as much longer time as they migh please. The debate, like all discussions in Parlia ment, was conducted on both sides with great ability please. The debate, like all designations in Falling ment, was conducted on both sides with great shility, and was marked with an unusual amount of pleasantry and humor, especially on the part of the supporters of the measure. Lord Campbell said the history of trial by jury showed that the generally accepted notion that unanimity had always been essential is a great mistake, for the first mention of it was in the time of Edward I., when there were two modes of obtaining the unanimity of twelve men—the one by the Sheriff keeping the jury sine cibe et potu until they should agree; and the other by adding new jurors until twelve were found of the same mind. In an ancient treatise it is stated that the sacred number of twelve was taken from the twelve Apostles, the twelve spies sent into Canaan, &c.; and my Lord Coke drily added, from the twelve months in the year and the twelve Cæsars! If unanimity has no great a virtue, way not require it of the Judges on appeal, who, after hearing argument, go to their comfortable homes, good dinners and soft beds, and at a conveniont season decide the case by a majority vote! The desperate means resorted to by the wretched size cibe et potu Jury to cide the case by a majority vote! The desperate means resorted to by the wretched rine cibo et point Jury to obtain a unanimous decision, oftenames by tessing up, has led many of the sages to stigmatize the system as a relic of barbarism and unsupported by reason. Blackstone tells us that at the Assizes, if the Jury did not agree, they were put into a covered wagen and thus carried all around the circuit with the Jadge; while others say that they were taken to the borders of the County, and then shot into a ditch! There is no assurance that what is called a unanimous verdict no assurance that what is called a unanimous verdict is in truth such; for the weak in constitution, though in majority, must infallibly yield to the strong and ob-stinate. There are, however, instances on record

wherein the severity of the sine cibe et petu law had been departed from; once when Lord Campbell, in giving the Jary in charge of the Sheriff for the ought, remarked that, as they could have no refreshments, he might be liberal with the gas hand another Julipe, when a fainting juryman begged for a glass of watco. sid, "Well, as it is not meat that you ask for, and it is not meat that you ask for, and it is not many have the am quite sure it is not [drink, you may have the

The glowing accounts of Piccolemini's continued triumphs in the South and West continues to formish numsement to the English people, and confirmation of their previous opinions that second and third-rate tal-ent from Europe is sure to find favor and success in America! However asjust and natrue the opinion to Transatlantic taste, in the case of the little prima donna of bewitching eyes, they have the facts against us; for it cannot be dealed that she is sung out here, us; for it cannot be denied that she is sung out here, and malgré the distressing proclamations so often issued by the petit motive of the Academy of Masic of the approaching end of her engagement with him, so that she may return to the London Opera, you will not find her name in the long list of artistes engaged by the only opera managements of Covent Garden and Drury lane; Her Majesty s will not be open. Another returns to recomment of the particular consequence, to triding circumstance of no particular consequence, another it the said Mr. Lumley, the reputed unrelenting proprietor of the said little fascinator, who can't be induced at any mice in contract. induced at any price to extend the term of her leass to Mr. Ullman, because he absolutely must have his Mr. Ullman, because he absolutely must have his prima donns in his opera here, does not appear to be connected with the opera business at all ! Messra. Gye and Smith being respectively the managers and proprietors of the two rival houses; and they, all innocent and seemingly inciderent to the said fascinster's whereabouts, are just now in the newspapers, going through the first act of a lawsuit about Grazziani, who, not getting his last year's pay promptly from Mr. Gye, has let himself out to Mr. Smith of Covent Garden. You will read in the London papers the prospectus of each opera thouse, which includes the names of the most famous singers of the day, and it is promised that the season will be brilliant beyond all precedent; but as the little Piecelomini is not announced, not even for the end of the season, let the nounced, not even for the end of the season, let the distressed Americans take hope that some extension of ner sojourn may be granted by the remoraeless

Speaking of theaters, it seems that, after all, Charles Speaking of theaters, it seems that, after all, Charless Kean is not to be a knight, as was reported all over Lordon when I arrived here in January last. It was said that, in recognition of his great services to the drama, the Queen had promised at an early day to confer knighthood upon the untiring manager of the Princees's Theater; and the public was much pleased thereat; for, however divided the opinions as to his talents as an actor, there is no division on the subject of his great claims, for the infinite taste and labor he has illustrated in the revival of Shakespeare's and other dramas. No language can convey an adequate idea of the wondrous beauty of the scene in Mulsummer Night's dream, where, in the background, scores of prettiest maidens are seen dancing and sporting with the reflections of their graceful forms, which a powerful moonlight effect casts upon the messy, greenpowerful moonlight effect casts upon the messy, green-tufted banks. And again, in the last act of the Mer-chant of Venice, sometimes omitted by the American managements, where Lorenzo utters that most poetic

"How sweet the moonlight sleeps upon this bank "How weet the month is seeps upon this bank,"
the magnificent beauty of the scenery, aided by distant music, inspires an emotional pleasure not felt before. But her Majesty took a miff at Charles K., because he declined, last year, at the time of the Princess's marriage, to take charge of the theatrical part
of the rejoicings—for that her Majesty did not, in the
first instance, personally solicit it of him, but sent an
avent.

first instance, personally solicit it of him, but sent an agent.

But the greatest of all his achievements is the pageant, rather than the play, of King Henry V., which closes, as he announces in hisfarswell address, his connection with the drama. One might as well attempt to paint the rainbow, or to sketch a sunrise from the summit of Righi, as try to write a description of this truly royal spectacle; for it is asserted by the best authorities that Shakespeare was never before presented. I was surprised, and greatly pleased to see, during the second act last night, at the Princess a Theater, the Queen, Prince Albert and half a dozan ladies and gentlemen, enter their box, directly opposite my sest; and notwithstanding their unored quarrel with Kean, the party remained throughout the play, frequently applicating, which makes me conclude that her Majesty has derived spiritual as well as corporeal benefit from her late visit to the Isle of Wight, and Kean may yet be a Knight.

if from her late visit to the Isle of Wight, and Kean may yet be a Knight.

Prince Albert is as handsome as ever—some say even more—and all the ladies are in love with him, which, perhaps, is explainable, not so much by his good locks as by the distressing on did that his R syal Highness is never allowed to go out alone! Her Majesty seemed to be painfully conscious qu'elle n'est plus jeune ou belle, for she was hiding behind the curtains of her box nearly all the time, affording but few in the house an opportunity of contrasting her faded charms with those of the fresh and beautiful Lady Macdonald, who sat beside her.

SAGINAW. - The Saginaw Valley, Michigan, is wat-

ered by eleven rivers, and these in turn are made up of

numerous small creeks, most of which, for many miles,

are large enough for the rafting of logs during the proper season. The rivers composing the Saginaw are as follows, with their average length, without following very particularly their windings, which would increase

their length at least one-third:

1. The Saginaw, 25 miles long; 2. The Cass, 125 miles long;
3. The Fint, 105 miles long; 4. The Shinwassee, 95 miles long;
5. The Bad, 54 miles long; 5. The Tittabawassee, 105 miles long;
7. The Chippewa, 97 miles long; 8. The Fine, 100 miles long;
7. The Sait, 56 unites long; 10. The Assay-ma-quassee bi, 32 miles long;
11. The Cedar, 45 miles long; 10 all 229 miles. their length at least one-third:

Extending into 14 counties, containing over 260 was, and draining over 3,390,400 acres, oak, cherry, black walnut, and other valuable timber with a soil unsurpassed in the United States; with mires of coal and iron inexhaustible, and convenient to the streams, lime at me, granite and sand stone, are found in large quantities, and convenient for transportation; and it is a well-established fact that this valley is the great basin of the salt formation that nederlies the State. Numerons salt springs of good quality are found upon the surface, and competent geologists give it as their opinion that sait water of good quality, and

in inexhaustible quantities can be found very readily. With this soil, climate, timber, minerals and un limited command of water, both for navigation and for power to drive machinery, nothing but atter ignorance of its advantages has kept out settlers. In no State in the Union can land be had of like soil, timber, &c., at such low rates. In the Saginaw Land District alone over one million acres are subject to entry at prices ranging from 124 cents to \$1 25.

It must be borne in mind that the pine in this section of the State is not generally in dense groves, butir scattered among other timber, being found on U same acre with beach, maple, basewood, cherry, bek ternut, oak, and, in fact, every variety of forest tree. The quality of the lumber manufactured from this socie tered pine is very superior, and commands the highest price paid in market.

Numerous State roads and rathroads are projected, and some in process of building, running through this section in all directions. Private enterprise is also be ginning to open up the country, build roads and school-houses, and all through the lately unbroken forests the hardy pioneers are erecting their log cabine and making clearings.

Game of all kinds is plenty-bear, deer, elk, partridges, &cc., and in the streams clouds of decks and other aquatic birds. Here are the finest fresh water fish in the world-pike pickerel, bass, muskalunge, white fish, trout, &c., swarm in the streams. Labor is scarce and commands high wages. For the specu later there is a rare chance in lands and timber; for the man of small means, a sure prospect of obtaining a farm that will soon make him independent.

Mr. Henry D Aubignon of Georgis, who was deiberately shot about twelve months since, on the Savanuah race course, by C. A. L. Lamar of Wanderer actoristy, recently came to this city for the purpose of having the ball extracted. We are pleased to learn that the bullet, which was found imbadied in the boses of the face three inches from the surface, has been safely extracted, after a severe surgical operation, by Dr. Carnochan. Mr. D'Aubianon has so far recovered that he left yesterday for his home in the teamer for Charleston.

Teaching young ideas how to shoot is a very preesrious sort of business out in Kentacky. The killing
of Batler by young Ward is fresh in the mind of the
reader. Last week the regular teacher of the Fourth
Ward School in Louisville being ill, appointed a Mg.
Gray as a substitute. The boys soon manifestori
signs of rebellion, and on Friday, as is stated in The
Cowrer, one of the larger boys got upon the teacher of
deck, and like the bey in the appetree, refused to
come down. The teacher attempted to chastisc him,
whereupon the pupil seized a poker, and struck kir.
Gray a severe blow on the side of the head. Mr. Gray
left the room, followed by all the boys, whe pursued
him with brick bats and stones for some distance.